

RELIGIOUS INQUIRER.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—Paul.

[\$1 per annum, in advance; \$1 25 at the end of six months; or, \$1 50 at the end of the year.]

VOL. IV.

HARTFORD, CONN. JAN. 29, 1825.

NO. 6.

RELIGIOUS INQUIRER.

PRINTED AND PUBLISHED EVERY OTHER SATURDAY, BY

J. T. BEEBE,

A FEW RODS SOUTH OF THE LITTLE BRIDGE.

REV. JOHN BISBE, JR.—EDITOR.

POLEMICAL.

FOR THE RELIGIOUS INQUIRER.

TO JOHN V. N. YATES, Esq. Secretary of State,
Albany, (N. Y.)

Respected Sir,—In the preceding epistle, relative to the Deity of Jesus, the Christ, I have restricted myself to the notice of a portion of those scriptures, which, according to the established usage of our language, render the common system utterly untenable. As it is confessedly a mystery, and beyond the reach of the human understanding, it is scriptural and conclusive to say, that it belongs neither to us nor to our children. But as its friends insist upon its belief, under the idea of *hypostatical union*, or a union of the Divine and human nature, which renders every expression of Christ a deceptive play upon words, it may not be amiss to pursue the subject still further.

The idea is held out by Watts, and other writers, that Jehovah did really die. In close argument, however, few will carry the system thus far. They are generally willing to allow, that the humanity of Jesus, only, suffered. As this, however, is tacitly giving up the infinity of the atonement, the matter is all referred to the mystery of hypostatical union. Very little argument can be necessary to prove, that this method of reasoning, if reasoning it may be called, leaves no possible test of truth, and no data from which any conclusion can be formed with certainty. Popes, and councils, and synods may decree, as they have decreed, that a certain tenet is a subject of christian belief, and that a dissent from this decision is damnable heresy. Self-authorised zealots may interpolate and alter the scriptures to speak the language of sect, as has certainly been done, and still leave their favorite systems in worse than Memphian darkness. The mind of man, unfettered by the chains of mental degradation, will soar above these difficulties, and refuse its evidence to any form of words, which contradict the result of rational investigation.

That one person or nature suffered, and another person or nature is exalted as Lord of glory, is consonant neither to the words of the Book, nor to the fitness of things. The

statement of scripture is plain; God hath made that *same Jesus, whom ye crucified*, both Lord and Christ. As moral governor of the intellectual world, Jesus was the Christ, the anointed. That he was anointed by God, is as evident as any proposition in the book. The reason and object are also evident. Merit was the reason—good, the end. The name by which he was exalted, and by which he was distinguished, was given for the purpose of bringing many sons to glory, and that homage should be paid thro' him, to the ultimate glory of him by whom it was bestowed. It is already stated, that the monstrous absurdity of considering the Maker of all things as suffering on a cross, is hardly contended for in modern times. If then, the humanity only, suffered, the humanity is by Jehovah made both Lord and Christ. The language is unequivocal; "God hath made that *SAME JESUS whom ye crucified*, both Lord and Christ."

Referring to scripture, we find him who was crucified, thus speaking of himself; The Son of man shall be betrayed—they shall condemn him to death—and the third day he shall rise again. Then said Jesus unto them, when ye have lifted up the Son of man, then shall ye know that I am he and that I do nothing of myself; but as my Father hath TAUGHT me, I speak these things. We learn here that the Son of man, the man Christ Jesus, was delivered to death, and raised from the dead. That he acknowledges his power as delegated, and that he was taught by the Father, is too plain for the admission of argument. The same Son of man is spoken of as Lord of glory—made both Lord and Christ by the Father. There is no evading the conclusion, either that Deity suffered on the cross, or that Jesus had but one nature, and in that nature suffered, and that he shall thus reign as moral governor until "all things shall be subdued unto him; then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

Was Christ raised by his own inherent power? Paul says; "we have testified of God that he raised up Christ." Again, "But now is Christ risen, and become the first fruits of them that slept." "But every MAN in his own order; CHRIST the first fruits." Jesus was born as a man; he lived as a man approved of God; he was betrayed and crucified as a man; he was raised from the dead as a man, by the power of God. He is represented as the first-born of creatures; the elder brother; the first-fruits of the resurrection, that in all things he might have the pre-eminence. As sanctifier, he was one with the sanctified, made like to his brethren, that he might have compassion on the

ignorant, and them that are out of the way.

What do we understand by the *first fruits* of them that slept? First fruits are those first ripe of the same *nature* with those which are to follow. The first ripe sheaves offered to God under the law, were merely forward of the other—in a state of maturity before them, or the term could have no significance. Otherwise, the Jews might as well offer the flowers of spring for the first-fruits of their wheat harvest, as the first *sheaves*. First fruits of the resurrection, must then be understood of those who slept, and are to rise, and Jesus as a *part* of that family, which is to be raised incorruptible, immortal, glorious, like '*his glorious body*,' who is called the *first fruits*, and who is therefore considered as an *earnest* of a general resurrection.

This appears obvious by a little attention to the reasoning of the apostle; "If there be no resurrection of the dead, then is Christ *not* risen." This circumstance is used as *proof* of the rising of others, and as data on which to build a belief of the resurrection of all, as *after fruits*. That he was raised as a *man*, is evident from the testimony—"by man *came* death, by man *came* also the resurrection."

But I rest the discussion here. The whole tenor of Paul's prediction of the resurrection is founded on the fact of the resurrection of Christ, as first-fruits of the Adamic family. That no attention should be paid to the quotations used in proof of your theory, is evident from the fact, that two opposites cannot be proved from the *same testimony*. Whenever the obstacles found in the way of your system are removed, you will find me ready to acknowledge the consequence.

Respectfully yours,

MAYHEW.

FOR THE RELIGIOUS INQUIRER.

FRIENDLY LETTERS TO A BAPTIST.

LETTER 3.

In this I propose to examine a charge relating to our conduct towards Missionaries. It is unnecessary to state the precise words of the allegation. You charge us with embracing every opportunity, and seizing on all circumstances, which may bring them into disrepute, and thereby injure their usefulness in the cause of christianity.

I shall first notice the particular case to which it is presumed you allude; and it is my intention so to handle it, as to give no rational cause of offence.

After Mrs. Judson's visit to the United States and her embarkation for India, a report was put into circulation relative to her extravagance in dress. The first public appearance of this was thro' the medium of the *Galaxy*, printed in Boston, and it speedily circulated thro' the anti-missionary prints. Such was the consequent excitement among the Baptists, that a committee was appointed to canvass the truth of the rumor. Mr. Buckingham, editor of the *Galaxy*, was waited on for his authority, which was freely given, and the investigation was finally closed, by publishing a vindication of Mrs. J. signed by the commit-

tee. This was published in a host of papers, and it is believed by all which gave currency to the former report. As to this affair, all seemed now at peace. Mr. B. had authority for the report which he deemed authentic. If he had been misinformed, he promptly made all the restitution in his power, by circulating the vindication. It was all the ease required, and all that rational men *could* require.

But a circumstance occurred which put a new face on this affair. One of the committee acknowledged sufficient to warrant a repetition of the first report as true. More light being shed on the subject, it was noticed in the *Galaxy*; and others have followed, without a contradiction. Here the matter now rests. It is evident that the Baptists considered it a serious charge, implicating their order deeply. As such they viewed it, and as such they implicitly triumphed, in being able to vindicate Mrs. J. Their conduct evinced the light in which they saw she must be held, if the report should remain uncontradicted, and they have now the mortification to perceive that the vindication was worse than useless.

I believe this to be a plain statement of the case, and leave it for you to say, whether the blame rests on those who state unpleasant facts, or on those, whose conduct has caused the statement. If you would prefer to hide the faults of missionaries, rather than to open the eyes of the public to their impositions, I certainly mistake your character.

Other reports, relative to the profligate conduct of missionaries, have been told and substantiated beyond the range of contradiction, and is it possible you can doubt the propriety of these things! Surely you cannot justify the plundering of the widow, and robbery of the ignorant, for the ostensible object of spreading the gospel! But what can be your meaning? I confess it is a paradox which I am unable to solve. If reports are circulated in our papers, which are not supported by facts, you shall never call in vain for a retraction. Nor is there a paper engaged in sustaining our principles, which has ever refused a reasonable request of this nature. Can any man in reason ask *more*? will any man of candor do less than to fulfil the request? So far are we, however, from laying hold of every circumstance of this sort, that not the *half* has been told. Anecdotes relative to this subject have been accompanied by *names* and *places*; an important addition, which is seldom seen in papers of a different complexion. That you may be convinced of my ability to turn the tables on this subject, I shall refresh your memory by noticing a few circumstances. A story was told in a Boston religious paper, of one who justified himself for swearing, on account of being a Universalist. The clergyman, who related the story, nor the State, nor the youth, nor in truth any the slightest *fact*, could be ascertained on strict inquiry. Another, originating in the *Christian Mirror*, relating an anecdote said to be told by a clergyman at a meeting of ministers in Maine, relative to a woman of family, being

FOR THE RELIGIOUS INQUIRER.

ignorant of the name of *Jesus Christ*, in consequence of being brought up in a Universalian family, could never be ascertained in a single particular, 'tho often requested and demanded. You must also have noticed a shameful tale in the religious *Intelligencer*, printed at New-Haven, headed "Effects of Universalism." The person of whom it was related, never pretended to faith in the doctrine, nor were many other circumstances with which the story was garnished, founded in truth. The story was traced to a Baptist preacher, but was never contradicted by publications called orthodox. It is needless to mention a tenth part of these idle stories, propagated without truth, or any justifiable reason. I shall notice but one more. You have not forgotten *Peregrinus*, which appeared first in the *Secretary*. Notwithstanding the repeated calls on the former editor of that paper for facts to support that libel on the whole of the clergy of our order, not a lisp appeared to elucidate the subject, and the editor sat down quietly under the imputation of giving currency to a tale, without a shadow of support from truth.

These are a few of the multitude of facts which abound, all of the same character. With what justice you complain of us, under these circumstances, I leave for you to decide. Wishing you every blessing, temporal and spiritual, I remain,

Your friend,

MENTOR.

FOR THE RELIGIOUS INQUIRER.

Mr. Editor,—Since the appearance of my second letter to a Baptist, I have noticed the following, as part of an editorial article in the *Christian Secretary*, No. 49, on which I wish to offer a few brief remarks ;

"We do not read in the New Testament, of any that communed at the Lord's table, but such as had previously been baptized and united with the visible Church."

This extract appears to indicate a full belief that all, who partook of the Eucharist in the primitive churches, received water baptism. I ask for *proof* that one of Christ's immediate disciples received this ordinance, except those who left John, and followed Jesus.

If the scriptures give us any such intimation, I have only to plead ignorance, for I am certainly not acquainted with the fact. If it be indeed a *positive institution* of Christ, it can certainly be shown.

As this quotation has nothing to do with our different views of the ultimate destiny of man, I shall certainly esteem it a favor from the Editor of that paper, to furnish evidence of that which he assumes as fact, and will most certainly yield to the testimony of scripture. It is of course understood, that his objections to my second letter shall be included in the subject. Should testimony appear full and satisfactory, my duty will evidently be, to unsay what I have advanced on this subject. Having no private interpretation of scripture, and wishing for nothing but the truth, on this and all other subjects, I remain, yours truly,

MENTOR.

Mr. Editor,—The following original anecdote I received from a respectable source, and it is at your service.

At the dedication of a Methodist meeting-house in New Haven, (Conn.) a prayer was offered, that if the doctrine to be preached there were true, the house might *stand*—if not, that it might be *scattered* to the four winds of heaven. The house was blown down and *scattered* agreeable to the prayer. Would our Arminian brethren be satisfied with us for saying, that "this was the finger of God—a special judgment?" I am persuaded they would not. Is it not high time that we leave the foolish, barbarian sentiment, of construing every incident relative to religion and morals, agreeable to the stupid and narrow system of party? Z.



RELIGIOUS INQUIRER.

SATURDAY, JAN. 29, 1825.

"Earnestly contend for the faith."

THE ATONEMENT.

(Continued from Vol. 3d, page 207.)

9. The scriptures never intimate that God forgives transgressors because he has received satisfaction for their crimes in the sufferings and death of Jesus, but they unequivocally affirm that he pardons sinners, because he *delights in mercy*. Were the common sentiment taught in the sacred writings, they would in some place mention the change wrought in God's ability or disposition by the passion of Christ ; but as they uniformly declare that the Mediator came to reconcile man to God, not God to man, they afford no support to the doctrine of expiation. Had God been angry with mankind, and Christ interposed on their behalf, he must have incurred his Father's displeasure, as he would have advocated the cause of rebels against the majesty of Heaven ; but as God says concerning Christ, this is my beloved Son, in whom I am well pleased, hear him, it is certain he was not offended with him, and that he loved the world to which he sent him. John says, herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins, and we love him, because he first loved us ; it is hence evident that Christ did not come to render God kind to us, but to preach and exemplify his Father's love, to prove that his *tender mercies* were over all his works, and thereby to reconcile man to his Maker. It is then established, if the apostle's testimony be conclusive, that Christ did not render God favorable to us, but that the Father so loved

the world, that he spared not his own Son, but delivered him up for us all, and that with him he will *freely give us all things*.

10. The inspired volume never teaches sinners to look for pardon on the ground of satisfaction; but if the doctrine were true, it would have been exhibited in every possible form and light, for the consolation and support of earth's guilty children. Had Jesus been a *faithful and true* witness, and the satisfaction of divine justice, exasperated against sinners, the object of his coming, he could not have left his immediate disciples uninstructed on this great point, as their hope for *this life*, and the *possibility* of their final happiness would depend on the expiation he had made, the reconciliation he had effected. Though the advocates of this doctrine encourage sinners to expect forgiveness on the ground of satisfaction, the scripture says, if we confess our sins, he is faithful and *just* to forgive us our sins, and to cleanse us from all unrighteousness, without hinting at the necessity of expiation, or even implying that such an idea has entered the mind of God. Jesus frequently taught and enforced the doctrine of forgiveness in parables, but in none of them can any thing be found that favors the idea of substitution. When the father receives and embraces the returning prodigal, when the creditor *frankly* forgives two debtors, because they have nothing to pay, there is not the most distant implication of vicarious interference; and it is undeniably certain, that the necessity of mediation would have presented both father and creditor in a far less amiable view, than that in which they are now seen. When the unforgiving servant is delivered to the tormentors, it is not intimated that he would have been released, had some one interceded for him, as his Lord forgave him in the first instance without the entreaty of an advocate. And indeed, should the common doctrine of transfer be true, the law would require what we could not perform, and be satisfied with what it never asked; for it is contended that the law demands the sinless obedience of totally depraved beings, and that all its threatnings of eternal damnation against man are removed, and all its requisitions fully satisfied by the perfect obedience of Jesus.

11. If Christ made full satisfaction to divine justice for the sins of the world, by enduring all they deserved to suffer, no individual in this life or a future can be punished for his transgressions. Daily experience shows that no such consequence has resulted from any supposed expiation, and concurs with scripture in declaring that each one must answer for his own deeds. Had complete satisfaction been made for all sin, man would not be accountable for his conduct, as he would be entirely absolved from moral obligation, Christ having suffered his punishment, and performed his duty. Were this opinion correct, any one might sing

"I was a rebel doom'd to fire,
Doomed to endure eternal pains,
He, on the wings of swift desire,

Assumed my guilt, and took my chains."

And,

"Jesus, thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds in these array'd,
With joy shall I lift up my head."

As this satisfaction scheme is opposed to common sense, and to all our ideas of personal guilt and righteousness; as it renders the scriptures obscure as a book of fables, and considers the most abominable sinner pure as Jesus Christ, it must be abandoned, or reason must be sacrificed for its preservation and support.

12. The doctrine of substitution retains the old popish dream of works of supererogation. It asserts that Christ not only performed all the obedience he owed to God, but also a surplus of obedience, sufficient to render all men righteous, though they should never perform one good act. But if Christ were the supreme Jehovah, he could not have obeyed himself, and if he were a subordinate being, he possessed no moral capacity that was not necessary for the performance of his *own* duty, as ability and obligation are proportioned, each to each;—where much is given, much is required. But as all he did or endured was in obedience to the will and command of his Father, we have full authority for saying, he only complied with his own duty, and wrought or suffered nothing which can be imputed to man for his justification.

Again, if the imputation of Christ's righteousness have made sinners perfectly righteous, without any obedience on their part, their compliance with God's law would be unnecessary, as it would be a work of supererogation. In opposition to this, both scripture and reason teach, that he who *doeth* righteousness is *righteous*, and that every act of obedience is *necessary* to him who performs it.

13. The advocates for satisfaction declare that mankind are saved through the efficacy of *human* merit. They constantly affirm that all their hopes of salvation are founded on Christ's merits, and that they consist solely in his sufferings and death. But as God could not suffer, which they readily admit, human nature only did suffer; so that all their expectations of final happiness are based on the sufferings and death of a *man*, the man Jesus. This representation deprives God of all uninduced kindness to man, and stakes the destiny of unnumbered millions on the agony and crucifixion of Jesus Christ. If this be not teaching that *human* merit is the rock of salvation, we ask what form of words would convey such an idea?

14. We are commanded to forgive others as God hath forgiven us; but if he pardon by transfer and substitution, we must adopt this course with all who trespass against us, to fulfil his command. In the cases of forgiveness mentioned in the scriptures, satisfaction or payment is neither expressed nor implied; but if it were a doctrine on which is suspended the felicity of all who shall finally reach heaven, and if God's example should be our directory in for-

giving, it is inexpressibly astonishing that we are commanded to forgive, without full and complete satisfaction or payment, in a single instance. Should a christian keep his insolvent debtor in prison, till some one, in his stead, had satisfied his every demand against him, we should think him most inhuman, and devoid of every godlike feeling; but if expiation be taught in the scriptures, this is the only way in which God pardons, and which we must adopt to imitate perfection. Let this sentiment have unchecked operation through christendom, and few persons would supplicate God to forgive them, if they prayed according to Christ's direction, for they would have forgiven few. Hence it is certain that we condemn and execrate that in man, which we attribute to God, and adore in him as perfection.

15. Satisfaction supersedes all prayer, as God is certainly too just to withhold that which Christ has purchased for us. As it makes God our debtor, we can never feel any gratitude to him for all the blessings we receive; but all our thanksgiving must be offered to Christ, who has bought salvation and bestowed it on us at the expense of his life.

16. The doctrine of satisfaction has a licentious tendency. When people believe their evil thoughts and deeds were imputed to Christ, and that he atoned for them, moral restraint must be greatly weakened, as all sense of personal responsibility would be destroyed. When they believe Christ's righteousness is theirs, and that they are as fully justified by his sinless life and death, as they could have been by personal holiness, all moral obligation is dissolved. When personal righteousness is considered no better than filthy rags, and entirely unacceptable in the sight of God, there will be no strong inducement to virtue, for its acquisition would be dangerous and unprofitable.

MR. SECRETARY YATES.

A writer in the Hamilton Recorder, of Jan. 5th, mentions the conduct of Secretary Yates in language of strong reprobation, observing, that he has not merely rendered Tracts a common school-book, for the purpose of imbuing the opening mind with the dogmas of Calvin, and of fitting it to endure ecclesiastical tyranny with patience, but that he has "commanded the various officers of common schools throughout the state, to assemble the children in each town for the purpose of common school celebrations;" that he has "commanded the commissioners and inspectors of common schools to superintend these celebrations, and, among other manœuvres, to establish religious exercises;" that these commands and instructions are "accompanied with a circular, extolling the Rev. Dr. Proudfit of Salem, as the *superlatively praiseworthy* author of the benevolent plan, and repeating his *official recommendations*, that the Tracts be somehow bought, *by hook or by crook*, either by the legislature appropriating the public funds to the purpose, or in the meantime by selling tickets of admission to the spectators, or by the common resort of private donations;

and that these Tracts be distributed to the excelling children as the *best premiums of scholarship*, that could possibly be given them." We are gratified to perceive that these measures of the Secretary are exciting strong indignation, and that a memorial is circulating in Madison County, praying for the interference of the Legislature. These things augur well, and seem to intimate that the people hold their religious freedom dear, and that they are resolved not to yield it into the hands of spiritual usurpers, without a long and violent struggle to preserve it inviolate. Yet we fear the bulls and thunders of the Albany Vatican have already effected more in the state of New-York, than the friends of civil and religious liberty imagine, and that therefore their exertions will be less prompt, or less energetic than the case may demand. But if they determine to secure their rights and to give their children a *beneficial* education, they may obtain as complete a triumph as Luther ever did over Tetzel or the Pope, and their descendants will bless their memories.

SPIRIT OF ORTHODOXY.

From the Utica Western Recorder.

VERMONT LEGISLATURE.—The Legislature of Vermont, to their everlasting disgrace, have appointed a Universalist for their chaplain. That the illiterate and light minded should be so far led away by seducers as to disbelieve the solemn sanctions of the Great Jehovah, even with the book of God in their hands, is a circumstance not to be wondered at when we consider the power which the prince of darkness exerts over the inhabitants of this ruined world; but, that a grave Legislative body, the Representatives of an enlightened and free people, should set their seal to such a heresy—a heresy, which if widely extended, would infallibly subvert the foundations of government, and introduce the reign of anarchy—is more, much more, than we ever expected to see in this enlightened age. We care not to inquire what motive led to such a step; there is no apology for it; there is not a single circumstance which can have the least tendency to wipe off the disgrace.

The above piece breathes the spirit and speaks the language of the popish denunciations against the reformers, and imputes to Universalism the character which the Catholics gave to the doctrines of Luther, Zuingli and Melancthon. It has been so customary in all ages for the dominant sect to brand all seceders with the name of heretics, and to consider their religion the doctrine of devils, that we feel very little astonishment at the railing of Calvinists, and only wonder that the history of our race has not taught them more wisdom. The same reproaches have been cast on them which they are now heaping on us, but their conduct proves they have neither learned to pity, nor to speak the truth. It would be pleasant to make different remarks, but principle should never be compromised to save genuine or perverted feeling; nor should the peace of conscience be sacrificed to gain an orthodox smile, or a newspaper compliment. Universalists must be actuated by a spirit bold and untiring as that of the sixteenth century, or the pure doctrine cannot prevail in opposition to the sneers and violence of those, who want nothing but power to render them the legitimate descendants of apostate

Rome. If our sentiments oppose the scriptures, destroy morality and subvert government, let those who *can* see these consequences present their proof, and we shall be truly grateful to be undeceived; but they need not imagine we shall be driven from our belief or deterred from its full and frank expression by scoffs and sneers, which indicate no goodness of heart, if they prove clearness of head. Our opposers may call us seducers, infidels and heretics, and we can retort the charge; but they have yet to learn that slander is not evidence, and that, though they term themselves *orthodox*, they have no prescriptive right to the *truth*. The Vermont Legislature is as fully authorized to appoint Mr. Bartlett to preach the election sermon, as the inhabitants of Geneva were to choose Calvin or Beza for their minister; and we might call the latter "light-minded and illiterate," with as much justice as the former. When people consider themselves the favorites of God, and claim all the piety on earth, they seem anxious to wear the character of those, who trusted in themselves that they were righteous, and despised others. *Quos vult perdere Deus, prius dementat.*

UNDERSTANDEST THOU WHAT THOU READEST?

Were people in the habit of putting this question to themselves, while reading the scriptures, and of replying with honesty, after careful deliberation, there would be much less ignorance of the inspired writings, and much less acrimony in religious dispute; but while the scriptures are read and repeated without being understood, and are cited in controversy to establish doctrines to which they have no reference, simply because a writer of celebrity has thus applied them, little information will be obtained, and *professing* christians will be unable to give a *scriptural* reason for their hope of salvation. After diligent examination and prayer, should a person remain unenlightened on any text of the Bible, let him ask the assistance of the candid and the discerning, and not fancy he shall degrade his understanding, or render his piety doubtful by confessing his ignorance. The Ethiopian acknowledged his inability to understand the prophet without the guidance of an instructor, and whoever claims infallibility, by contending that he is right, and that all others are wrong, not only despises all teaching, but proves himself a smatterer, as ignorance and presumption are inseparable. But whoever searches the scriptures with fidelity, comparing one portion with another, and weighing the expositions that are given with candor and carefulness, is in a fair way to understand what he reads, and is worthy of high praise. Whoever founds his sentiment on isolated texts, never collating the different writers on the same doctrine, nor examining ancient nor modern commentators, declares in effect that God has set snares for all understandings but his, and that he has monopolized all the truth on earth, without the disgrace of claiming infallibility. As Christ's immediate and most enlightened followers strangely misun-

derstood the sacred writings and the object of his mission, and were instructed to search the scriptures, that they might discover their truth, connexion and fulfilment in the events of that age, every person should consider himself bound to study the Book of God with unweariable perseverance, that he may learn the character of its author, his own destiny and what means are in train for the completion of God's gracious designs. When the scriptures are honestly perused for this laudable and beneficial end, the heart is sweetened, the mind expands, mutual concession is felt, acknowledged and displayed in practice, and each is disposed to say, in his petition to Heaven,

"If I am right, thy grace impart
Still in the right to stay;
If I am wrong, oh teach my heart
To find that better way.
Teach me to feel another's woe,
To hide the fault I see,
That mercy I to others show,
That mercy show to me."

Let him who readeth understand,

ASSOCIATION.

The Cayuga Branch Association of Universalists met at Sempronius on the 5th inst. They were much refreshed and encouraged by the letters from the Societies in the connexion, as they "exhibited an increase of the number of the faithful and true worshippers of the one God." The societies of Waterloo, Caroline and Fleming were received into fellowship, a letter granted to Br. Winthrop Rowe, and six sermons delivered, when the Association adjourned to meet at Nine Mile Creek, Marcellus, on the first Wednesday and Thursday of October, 1825.

NOTICE.

MR. EISBE will deliver a series of Sabbath-Evening Lectures on the following subjects, when the weather shall be favorable; 1. The character of God. 2. His object in the creation of man. 3. The strength, wisdom, goodness and certainty of his every purpose. 4. Original sin. 5. Total depravity. 6. Vicarious suffering, or imputed guilt and righteousness. 7. Election and reprobation. 8. The unity of God. 9. The character of Christ. 10. The object of his mission. 11. The success of his undertaking. 12. The homage of heart and life due to God for the love, wisdom and power displayed in creation, providence and grace. 13. The morality of the gospel, or the religion of christians. The subject will be announced from the desk on each Sabbath, when the weather is agreeable.

We regret to say the UNITARIAN MISCELLANY is discontinued, as the editor has found it necessary to relinquish his connexion with it, on account of his other duties, and as the proprietors have concluded to close it with the present volume. It is more unpleasant to notice the termination of this work, as some of the late numbers defended the truth of unlimited virtue and joy in a most frank and

powerful manner, equally honorable to the head and heart of the writer.

We have received the two first Nos. of the **CHRISTIAN INQUIRER**, a Unitarian paper, printed in the City of New York, and edited by the Rev. Barnabas Bates. The paper and the mechanical work are good, and the spirit of the publication truly generous and christian.

MISCELLANEOUS.

RAYNER vs. JUDSON.

The case of the Rev. Menzies Rayner vs. Col. Agur Judson, tried at Fairfield last week, excited considerable curiosity. It was an action for a libel—the history of it is briefly this. Rev. Abner Kneeland, of Philadelphia, wrote a book in favor of the doctrine of Universal Salvation.—Roswell Judson wrote an answer to Kneeland's book, entitled "Universalism Refuted," and published it with a large number of respectable recommendations. Shortly after, a pamphlet entitled the "Force of Prejudice"* appeared, in which the writer reviewed the recommendations to Mr. Judson's pamphlet and reflected severely upon the personal character and conduct of the author. Roswell Judson then, in another pamphlet, retorts upon Mr. Rayner, as the author of the Force of Prejudice; and it was for the charges contained in this last work upon the character of Mr. Rayner, that the action was brought. Col. Judson, father to Roswell J. upon the application of the printers, promised to stand between them and all harm, in regard to the publication. The Jury, in making up their minds upon the verdict, were very much divided; yet finally returned with \$750 damages. There being a motion pending for a new trial, we give no opinion upon the case.

Bridgeport Farmer.

*This pamphlet may be had at the INQUIRER office.

NEW UNIVERSALIST MEETING HOUSE.

We are happy to give notice that our brethren in NANTUCKET, have determined on building a Meeting-house, and have appointed agents for that purpose.—*Univ. Mag.*

EXTRACT.

"It is better to go to the house of mourning than to the house of feasting."

"It was one of the coldest nights of the season. The wind blew with remorseless violence;—Aunt Eunice was herself ill, and begged I would step up and see how the poor woman was. I entered the habitation. It was a poor shelter. The pale moon-beams played on the floor through the chinks, and the wind whistled through the broken windows. On the bed, pale and emaciated with a fever, lay the poor woman. In a cradle by the side of the bed, wrapped in a single rug, slept an infant, and in the corner, over a small fire, sat a little boy about five years old. There was no other being in the house: No friend to soothe her distress: No nurse to moisten her burning lips with a drop of water. Poverty has few allurements; sickness has none; and prudery and uncharitableness readily availed themselves of the frailties of the poor sufferer, to excuse their neglect.

I stepped out to procure a loaf of bread for the children: I was not long gone, and on returning to the door, the sound of a footstep on the floor told me somebody was within. O it was a pleasant sight! A young female friend whose genius is not unknown to her literary acquaintance—whose virtues and amiable disposition, combined with a

peculiar agreeableness of manners, render her beloved as extensively as she is known, had preferred to the gay scenes of mirth or the charms of a novel, a lone and unostentatious visit to the house of poverty and the bed of sickness! Like an angel of mercy, she was administering to the comfort of the poor woman and her infant.

I have seen the assemblies of the great. I have seen woman glowing with beauty—arrayed in the richest attractions of dress, whose charms were heightened by the "pride and pomp, and circumstance" of "elegant conviviality." A lovely woman, in such a scene, irresistibly commands our admiration. But alone—at the bed of poverty and sickness—she appears more than human, I would not be impious, but she seems almost divine. What hath raised the lovely M—— above her companions? O religion! thou hast shed thy benign influence over her mind.—Religion! thou soothest our griefs; thou pluckest from the wounded mind the rooted sorrow; thou exaltest the soul in love to God, and to our fellow creatures! Would to Heaven thy influence was more prevalent over the human heart!

INCREASE OF LIBERAL PRINCIPLES.

A large number of the most wealthy and respectable inhabitants of the religious community in Northampton, have recently receded from the Old Calvinistic Church and Society, under the pastoral care of the Rev. Solomon Williams and his Colleague the Rev. Mark Tucker.

The reason assigned by the receders is that Mr. Tucker, (who was recently installed) now refuses to exchange with Christian Ministers of the Unitarian Churches, although, previous to his installation he gave the assurance that a different course would be pursued.

A new Society has been formed, and the Rev. Mr. Ware has been invited to organize the Church. At present public worship is to be held in the Court House—but it is intended to erect a new house, as soon as arrangements can be made for completing the same.—*Boston Evening Gaz.*

A HYPOCRITE.

A hypocrite is a saint that goes by clock work; a machine made by the Devil's geometry, which he winds and nicks to go as he pleases. He is the Devil's finger watch that never goes true; but too fast or too slow, as the Devil sets it. A hypocrite's religion is a mummary, and his gospel walkings nothing but a masquerade. He never wears his own person, but assumes a shape, as the Devil does when he appears. A hypocrite is a weathercock upon the steeple of the church, that turns with every wind.—*Butler.*

BONZES.

An inferior order of priests in China, resembling the friars and monks in the popish countries of Christendom. They are often seen in the squares and other public places, exhibiting themselves as frightful spectacles of mortification. Some of them drag, with great pain, along the streets, large chains, thirty feet in length, which are fastened round their necks and legs; and some mangle their bodies, and make them appear all over bloody, by slashing their flesh with a hard flint. In this situation they stop at the doors of people's houses: "You see (say they) what we suffer, that we may expiate your sins; can you be so hard-hearted as to refuse us a small alms?"—*Winterbotham.*

[Should any suppose there are no characters of this description in our happy and enlightened country, let them make a candid and thorough examination, and evidence will be furnished sufficient to satisfy the most obstinate incredulity.]

POETRY.



 "Let every thing that hath breath praise the Lord."

[SELECTED.]

THE AUTUMN EVENING.

Behold the western evening light !
 It melts in deepning gloom ;
 So calmly christians sink away,
 Descending to the tomb.

The winds breathe low, the withering leaf
 Scarce whispers from the tree !
 So gently flows the parting breath,
 When good men cease to be.

How beautiful on all the hills
 The crimson light is shed !
 'Tis like the peace the christian gives
 To mourners round his bed.

How mildly on the wandering cloud
 The sunset beam is cast !
 'Tis like the memory left behind
 When lov'd ones breathe their last.

And now above the dews of night
 The yellow star appears !
 So faith springs in the heart of those,
 Whose eyes are bathed in tears.

But soon the morning's happier light
 Its glories shall restore ;
 And eyelids that are sealed in death
 Shall wake to close no more.

*Springfield Catechism.***OBLIVION.**

I saw a Monarch, great in name,
 Of high renown and matchless fame,
 Deck'd with Imperial robes and crown ;
 I saw Oblivion strike him down !

I saw a conqueror in his car,
 Loaded with trophies gain'd afar
 I saw Oblivion poise his dart,
 And pierce the hero to his heart !

I saw a stately column rise,
 Adorn'd with sculptur'd victories ;
 I saw Oblivion make a thrust,
 And lo ! it crumbled into dust !

I saw a man in modest dress,
 Assist the poor and fatherless ;
 I saw Oblivion's mighty arm
 In vain attempt to do him harm !

When this I saw, I musing said,
 "Oblivion, now thy power is dead ;
 "A VIRTUOUS MAN may thee defy ;
 "His deeds are register'd on high."

"In the midst of life we are in death."

So live, that when thy summons comes to join
 Th' innumerable *Caravan*, that moves
 To the pale realms of shade, where each shall take
 His chamber in the silent halls of Death—
 Thou go not, like the quarry slave at night,
Scourg'd to his dungeon ; but, sustain'd and sooth'd
 By an unfaltering trust, approach thy grave
 Like one who wraps the drapery of his couch
 About him, and lies down to pleasant dreams.

*Bryan's Poems.***MARRIED,**

In this City, on the 13th inst. by the Rev. Mr. Bisbee
 Mr. Benjamin C. Hill, to Miss Nancy Cadwell, both of this
 city.

On the 12th inst. by the Rev. Mr. Wheaton, Mr. Pen-
 field B. Goodsell, publisher of the Connecticut Mirror, to
 Miss Eliza Bull, daughter of Mr. Thomas Bull, all of this
 city.

At Long Meadow, Mass. Mr. Laommi Simons, of this
 city, to Miss Sarah Colton.

In this town, Mr. Theron Deming, to Miss Ellenor Fax-
 on.

In Lexington (Kentucky.) on New-Year's Evening, Mr.
 William M. Brand, merchant, to Miss Henrietta Williaman
 Holley, only daughter of President Holley, of *Transylva-*
nia University.

DIED,

In Southington, on the 9th inst. Mr. Levi A. Gridley,
 aged 23 years. His health had declined for a number of
 years, but his confidence in the Lord his Redeemer
 strengthened as he drew near the grave, and he finally
 bade his friends and neighbors farewell in the most tender
 and impressive manner, and tranquilly fell asleep. He
 had long believed in the universal and efficient love of
 God, and striven to preserve a pure conscience before
 Heaven and earth. His character was fair, in the judg-
 ment of all his acquaintances. His remains were inter-
 red on the 12th inst. with masonic honors.

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